

9. CONCLUSION

SOMETHING of the effort made in the Karnataka in the past to raise the level of popular culture and something of the result achieved should have appeared from these essays. There has been no attempt here to cover the whole ground of Karnatak culture or to deal exhaustively even with the topics selected. The object of these essays has been to give an idea of two great movements which, along with the central religion, moulded the thought of the Karnataka within the last thousand years and of the manner in which the teaching is reflected in the common mind and lifted the outlook of the common life. Those who know the sayings of the Sivasaranas and the songs of the Haridasas will see how God became so real a referee to the street-fighter, how to the Sivachar old woman the life after death has become so real a fact and how it comes about that a sick person says "My body is not well", rather than "I am not well". The meanings suggested in these cases are not far-fetched. Philosophy, religion and art were combined in this culture to play upon the whole of life even of common men. Basavanna and Purandaradasa had no lower ambition than the regeneration of mankind itself. They hoped for the people the best they knew and tried in their own lives to realise what they

could of the hope. They put the best
thought into the
simplest language and organised mendicant
orders to
preach to the people. They summoned the
commonest
men to the joys **of** the higher life of which
they had got
a vision. The best elements in our
people's life can